In Memoriam

ISRAEL FRIEDLAENDER

BERNARD CANTOR

UC-NRLF

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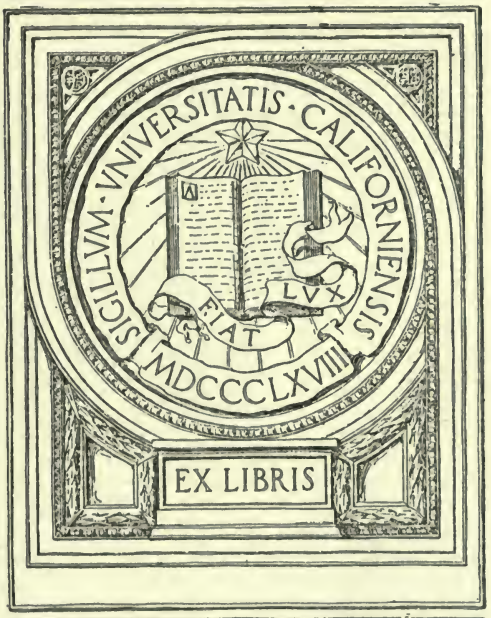
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MEMORIAL MEETING

ISRAEL FRIEDLAENDER
BERNARD CANTOR

Whose lives were sacrificed July 5, 1920, in the cause of Israel and in the service of humanity

יט תבוז שנת תרפ

CARNEGIE HALL • NEW YORK CITY

Thursday Evening, September 9, 1920.

UNIV. OF CALIFORNIA

תר״פ כ״ו אלול לפ״ק

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Gift of

Israel Friedlaender-Bernard Cantor
Memorial Committee

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UNIV. OF
CALIFORNIA

PROFESSOR ISRAEL FRIEDLAENDER
RABBI BERNARD CANTOR

MEMORIAL MEETING

Under the auspices of the Joint Distribution Committee of the American Funds for Jewish War Sufferers and its Constituent Committees, the American, Central, and People's Relief Committees, with the following organizations participating:

AMERICAN ACADEMY OF JEWISH RESEARCH
AMERICAN JEWISH COMMITTEE
AMERICAN ORIENTAL SOCIETY
BAIS-LECHEM, WARSAW
BUREAU OF EDUCATION
CONGREGATION RODEF SHOLEM, WABASH, IND.
CENTRAL CONFERENCE OF AMERICAN RABBIS
EDUCATIONAL ALLIANCE
FEDERATION OF GALICIAN JEWS
FEDERATION OF POLISH JEWS IN AMERICA
FEDERATION OF ROUMANIAN JEWS OF AMERICA
FEDERATION OF UKRAINIAN JEWS OF AMERICA
FREE SYNAGOGUE OF FLUSHING
HEBREW UNION COLLEGE
HEBREW VETERANS OF THE WARS OF THE REPUBLIC
HENRY STREET SETTLEMENT

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Histadruth Ibrith
Independent Order Brith Abraham
Independent Order Free Sons of Israel
Intercollegiate Menorah Society
Intercollegiate Zionist Association
Invincible Judaens
Jewish Center
Jewish Emigrant Aid Office of Constantinople, Turkey
Jewish Public Committee of Russia for the Aid of Pogrom Victims, Moscow, Russia
Jewish Publication Society of America
Jewish Reform Temple of Lafayette, Ind.
Jewish Reform Temple of Port Gibson, Miss.
Jewish Theological Seminary of America
Jewish Young Men's Association, Buffalo, New York
Seventeen Jewish Organizations of Warsaw, Poland
League of the Jewish Youth of America
Legal Aid Bureau of Wichita, Kansas
Mizrachi Organization
Order of Brith Abraham
Order Sons of Zion
Oriental Club of New York
J. L. Perez Writers' Association
Rabbinical Assembly of Jewish Theological Seminary
Society of Biblical Literature and Exegesis
Student Body of Jewish Theological Seminary of America
Teachers' Institute, Jewish Theological Seminary of America
Temple Emanuel, Wichita, Kansas
Union of Orthodox Congregations of America
United Synagogue of America
University of Cincinnati
West Side Community House
Young Israel
Young Judaens
Zionist Organization of America

ISRAEL FRIEDLAENDER

Univ. of California

UNIV. OF
CALIFORNIA

Professor Israel Friedlaender

Born September 8, 1876, at Kovel, Russian Poland, the son of Pinkus Friedlaender and Gitel Ehrlich.

Married September 26, 1905, Lillian Ruth Bentwich, of London, England.

Three sons: Herzl, Benzion, and Daniel Balfour.

Three daughters: Carmel, Judith-Susannath, and Nechomo Joy.

Education:

Heder and privately at Warsaw; attended Berlin University and the Rabbiner Seminar from 1896-1900.

Received the Ph.D. degree from the University of Strassburg in 1901.

Academic Positions:

Privat-docent in Semitic Languages at the University of Strassburg, 1902-1903; came to Jewish Theological Seminary of America as Sabato Morais Professor of Biblical Literature and Exegesis in October, 1903, where he remained until his death; was also Instructor in History at the Teachers' Institute of the Jewish Theological Seminary.

In Memoriam

AUTHOR, EDITOR, AND TRANSLATOR OF THE FOLLOWING:

Der Sprachgebrauch des Maimonides (1902).

Die Messiasidee im Islam (1903).

The Arabic Original of the Report of R. Nathan Hababli (1905).

Translated from Russian into German, S. M. Dubnow's "Die Grundlagen des National Judentums" (1905).

Dubnow's Theory of Jewish Nationalism (1905).
Moses Maimonides (1905).

Translated from Hebrew into German Asher Ginzberg's "Am Scheidewege. Ausgewaehlte Essays" (1905).

Die Arabische Sprache des Maimonides (1908).

Der Stil des Maimonides (1908).

The Heterodoxies of the Shiites according to Ibn Hazm (1909).

The Problem of Judaism in America (1909).

Selections from the Arabic Writings of Maimonides edited with Introduction and Notes (1909).

Were our Ancestors Capable of Self-Government? (1909).

Abdalah b. Saba, der Bergruender der Shi'ah, und sein juedischer Ursprung (1910).

The Political Ideal of the Prophets (1910).

Jewish-Arabic Studies (1910-1913).

Muhammedanische Geschichtskonstruktionen (1912).

Die Chadirlegende und der Alexanderroman (1913).

Israel Friedlaender-Bernard Cantor

The Problem of Jewish Education in America, and the Bureau of Education of the Jewish Community of New York City (1913).

A New Responsum of Maimonides concerning the Repetition of Shmoneh Esreh (1914).

The Rupture between Alexander Jannai and the Pharisees (1914)

The Jews of Russia and Poland. A Bird's-Eye View of their History and Culture (1915).

The Present Crisis in American Jewry (1915).

The Present Position and the Original Form of the Prophecy of Eternal Peace in Isaiah 2:1-5 and Micah 4:1-5 (1916).

Translated from the Russian manuscript and edited S. M. Dubnow's "History of the Jews in Russia and Poland from the earliest times until the present day" (1916-1920).

Past and Present. A Collection of Jewish Essays (1919).

Zionism and the World Peace (1919).

Zur Geschichte der Chadhirlegende.

Race and Religion.

Contributed critical notices of Scientific Books to American and European Reviews and Magazines.

Organizations Affiliated With:

Chairman of Board of Trustees of Bureau of Education of Jewish Community of New York City.

Member of the Executive Committee of Bureau of Education of the Jewish Community of New York City.

In Memoriam

Member of Joint Distribution Committee of the American Funds for Jewish War Sufferers.

Trustee of the Educational Alliance of New York City.

Member of the Publication Committee of the Jewish Publication Society of America.

Associate of the Executive Committee of the Federation of American Zionists.

Corresponding Member of the Indian Research Club of Calcutta.

Member of Deutsche Morgenländische Gesellschaft.

Member of American Oriental Society.

Member of Oriental Club, New York City.

Member of American Academy of Jewish Research.

Member of Histadruth Ibrith.

Member of Menorah Society.

Member of Young Israel.

Member of Intercollegiate Zionist Association.

OVERSEAS RELIEF WORK:

Commissioner of the Joint Distribution Committee to the Ukraine; acted with Overseas Unit Number 1, in Poland, January, 1920.

BERNARD CANTOR

Dr. Bernard Cantor

Born March 30, 1892, Buffalo, N. Y.; the son of Rev. Isaac Cantor, and Rose Rachel Cantor (nee Friedland).

Education:

Public schools of Buffalo, N. Y.; Central High School, Buffalo, N. Y.; University of Cincinnati, B.A.; graduated June, 1913, with honors (Phi Beta Kappa; Tau Kappa Alpha), University of Cincinnati, 1914, M. A. Graduate student University of Chicago, Summer, 1914. Columbia University, N. Y. Post Graduate work, 1917-1919, under Professor Felix Adler and Professor Woodridge.

Rabbinical education, Buffalo, N. Y., Talmud Torah; Mishnah under his father and Rev. H. E. Singer, Buffalo, N. Y.; Talmud, Posekim, and modern Hebrew under his brother-in-law, Rabbi Simon Glazer; Summers, 1909-1913, Montreal; Hebrew Union College, 1910-1916 Graduate Rabbi.

Educator:

Associate Instructor Department of Philosophy, University of Cincinnati. Instructor at Hebrew Union College, 1915-1916.

In Memoriam

RABBINICAL AFFILIATION:

Officiated during his senior student years, while at Hebrew Union College, at Port Gibson, Miss. Rabbi of Congregation Rodef Sholem, Wabash, Ind. Served at Lafayette, Ind., and at Temple Emanuel, Wichita, Kansas; Associate Rabbi Free Synagogue, New York City, 1917-1920; served down-town branch Free Synagogue; Rabbi of Free Synagogue, Flushing, N. Y.

AUTHOR:

Immanuel of Rome. Philosophy of St. Augustine. Contributed to Jewish and other periodicals.

ORGANIZED:

Legal Aid Bureau, Wichita, Kansas.
While at Central High School he organized the Buffalo, N. Y., Jewish Young Men's Association, and served as its first president.

In connection with the social service division of the Free Synagogue, he organized and led the churches and the synagogues of the Central Park district during the time of the Influenza epidemic, in the effort to prevent the spread of this disease.

OVERSEAS RELIEF WORK:

Became identified with the Joint Distribution Committee Overseas Unit Number 1, for service in Poland, January, 1920.

Israel Friedlaender-Bernard Cantor

CHAIRMAN — *Cyrus Adler*

ORDER OF EXERCISES

MICHTAM LE-DAVID — *Dr. Elias L. Solomon*

ADDRESS — *Louis Marshall, Esq.*

ADDRESS — *Reverend H. Masliansky*

ADDRESS — *Hon. Julian W. Mack*

ADDRESS — *Hon. Abram I. Elkus*

ADDRESS — *Dr. Judah L. Magnes*

HAZKARAH — *Chanted by the Reverend Josef Rosenblatt*

KADDISH

Introductory Remarks of the Chairman

Dr. CYRUS ADLER

THIS meeting, brought together by the Joint Distribution Committee of the American Funds for Jewish War Sufferers, with the co-operation of numerous organizations, not only here but abroad, is unique in the annals of American Jewry. We have from time to time met to pay tribute to the memory of one who had rendered valued service and who, in the course of nature, had been called hence to his heavenly reward. We have stood in solemn assemblages to mourn our coreligionists struck down by mobs or the victims of hostile governments, or to pay tribute to the brave youths who gave up their lives serving America in the Great War, but, as far as I can recall, American Jewry has for the first time in its existence of more than 265 years, had the mournful duty of assembling in memory of Americans who had fallen in the field as martyrs to the cause of the Jewish

people. Such was the fate of Israel Friedlaender and Bernard Cantor.

These two men, one a distinguished scholar, teacher, and communal leader, the other an enthusiastic young Rabbi, were engaged in an expedition to carry comfort and relief to the people of the Ukraine who were suffering horrors that defy description. They had no considerable funds with them, nothing to tempt the cupidity of the greedy, and no hostile purpose to any man; yet, not on a lonely road, nor on the highway, but in a village, in the sight, we are informed, of many people, they were shot down by men wearing the uniform of the Bolshevik army.

It is to give expression to our horror and detestation of this crime, to the sorrow and grief that fill our hearts, to the deep sympathy we have for the families of the heroic dead, and to dedicate ourselves anew to the cause in which they died, that this meeting has come together.

We should not feel we are honoring their memories. It is not in our power to do so. They have hallowed their own memories and created imperishable names for themselves by their willingness to give up their lives in the noble service in which they were engaged. In some slight way we may honor our own selves and elevate our own souls by

an understanding of their sacrifice, by doing what is in our power in order that their work should be carried on, and by providing that the families of these men be spared want and privation.

If we do these things, we shall, in a feeble way, be paying our tribute to the souls of Israel Friedlaender and Bernard Cantor.

In Memoriam

Rabbi ELIAS L. SOLOMON

Recited Psalm XVI, Michtam Le-David

Keep me, O God; for I have taken refuge in Thee.
I have said unto the Lord: "Thou art my Lord;
I have no good but in Thee";
As for the holy that are in the earth,
They are the excellent in whom is all my delight.
Let the idols of them be multiplied that make suit unto another;
Their drink-offerings of blood will I not offer,
Nor take their names upon my lips.
O Lord, the portion of mine inheritance and of my cup,
Thou maintainest my lot.

The lines are fallen unto me in pleasant places;
Yea, I have a goodly heritage.
I will bless the Lord, who hath given me counsel;
Yea, in the night seasons my reins instruct me.
I have set the Lord always before me;
Surely He is at my right hand, I shall not be moved.

Therefore my heart is glad, and my glory rejoiceth;
My flesh also dwelleth in safety;
For Thou wilt not abandon my soul to the netherworld;
Neither wilt Thou suffer Thy godly one to see the pit.
Thou makest me to know the path of life;
In Thy presence is fulness of Joy;
In Thy right hand bliss for evermore.

תהלים ס״ו

מִכְתָּם לְדָוִד · שָׁמְרֵנִי אֵל כִּי־חָסִיתִי בָךְ :

אָמַרְתִּי לַיְיָ אֲדֹנָי אָתָּה · טוֹבָתִי בַּל־עָלֶיךָ :

לִקְדוֹשִׁים אֲשֶׁר־בָּאָרֶץ הֵמָּה · וְאַדִּירֵי כָּל־חֶפְצִי־בָם :

יִרְבּוּ עִצְּבוֹתָם אַחֵר מָהָרוּ בַּל אַסִּיךְ נִסְכֵּיהֶם מִדָּם ·

וּבַל־אֶשָּׂא אֶת־שְׁמוֹתָם עַל־שְׂפָתָי :

יְיָ מְנָת־חֶלְקִי וְכוֹסִי · אַתָּה תּוֹמִיךְ גּוֹרָלִי :

חֲבָלִים נָפְלוּ־לִי בַּנְּעִמִים · אַף־נַחֲלַת שָׁפְרָה עָלָי :

אֲבָרֵךְ אֶת־יְיָ אֲשֶׁר יְעָצָנִי · אַף־לֵילוֹת יִסְּרוּנִי כִלְיוֹתָי :

שִׁוִּיתִי יְיָ לְנֶגְדִּי תָמִיד · כִּי מִימִינִי בַּל־אֶמּוֹט :

לָכֵן שָׂמַח לִבִּי וַיָּגֶל כְּבוֹדִי . אַף־בְּשָׂרִי יִשְׁכֹּן לָבֶטַח :

כִּי לֹא־תַעֲזֹב נַפְשִׁי לִשְׁאוֹל · לֹא תִתֵּן חֲסִידְךָ

לִרְאוֹת שָׁחַת :

תּוֹדִיעֵנִי אֹרַח חַיִּים שִׂבַע שְׂמָחוֹת אֶת־פָּנֶיךָ ·

נְעִימוֹת בִּימִינְךָ נֶצַח :

Address of

LOUIS MARSHALL, Esq.

Not grief, but pride, arouse these heroes slain,
New-joined to Israel's endless martyr-line;
Their errand, mercy, and their aim divine
Led them into that seething hell, Ukraine,
Where Hate converts God's sunlight into bane,
Where Love contemned has ceased his sway benign,
Where Faith and Hope in bitterness repine
And Night resumes her interrupted reign.
In throbbing hearts enshrined, death is not theirs,
Not failure but fruition crowns their days,
Their precious blood fraternal message bears
To them, who from the darkness heavenward gaze,
Of brother love beyond the seas, that shares
All sorrows and the fallen would upraise.

AT the beginning of this year Israel Friedlaender and Bernard Cantor, impelled by an exalted sense of duty, volunteered to go abroad, one to the Ukraine and the other to Poland, for the purpose of bringing comfort and solace to the unfortunate Jews of those countries. They knew that their path was on every hand beset with jeopardy. They thoroughly understood the risks they would incur, the pestilence that stalked at noonday that awaited them, and the anarchy and

lawlessness that had to be reckoned with. They were warned of the dangers that they would encounter, of the inability of any existing government to afford them protection. Yet, with full appreciation of all of the perils that were pointed out to them, and which they willingly assumed, they waved aside every warning, in order that they might perform what they looked upon as the most sacred duty that could be entrusted to any man of our faith—that of aiding in the preservation of the millions of our helpless and despairing brethren, who knew not what to do or where to turn for succor, and of bringing to them a message of sympathy from the Jews, who, under the blessing of God, had found a home in the western world. Neither of these men was experienced in the activities of the business world. Neither of them belonged to the class known as practical men. Both of them were scholars and students. Both of them were idealists and were familiar only with spiritual values. Both of them believed that their usefulness in the work that they had undertaken was enhanced by the very fact that their training was not that of a world at war, but of men who pursued peace and placed their faith in the Almighty. Neither of them would have been selected because of his physical courage, of his readiness to engage

in conflict, of his freedom from fear. On the contrary, the natural disposition of both of them, their life-long training and their daily contact were such as to lead one to believe that they were not the men to proceed to that part of the world where danger lurked in every abhorrent shape. Yet, answering their own call to duty, following the promptings of their consciences, listening solely to the cries of distress and despair that thundered across the vasty deep and echoed within their noble souls, they moved from one hazard to another, exposing themselves to injury and destruction, venturing where warriors feared to tread, visiting hospitals and other centres of infection, confronting those stricken with contagion, travelling through regions where armies marched and remarched, where bandits and guerillas plied their nefarious trade, where shot and shell flew by day and by night, and safety was nowhere to be found. It would be a grave injustice to say that these devoted men knew not fear. So to declare would belie the past tenor of their lives, would mean that they had no care for their loved ones at home or for the work to which they had dedicated themselves from their early youth. Theirs was not the blind daring of irresponsibility. Theirs was the courage which rose from the sense of duty—the

courage of resolution, which betokened a fixed will and settled purpose, a determination to act, in spite of physical weakness, in the very face of terrifying obstacles that threatened from every side but which, by the exercise of inflexible volition, were nevertheless ignored.

When these men embarked upon their fatal journey, they were asked to wait until conditions for travel were more favorable. They left a place of comparative safety, where they were under the protection of a military force. Professor Friedlaender had, however, been credibly informed of threatened pogroms. He firmly believed that, if he could promptly reach General Pilsudski, steps would be taken to avert a catastrophe. He decided, at any cost, to proceed to headquarters. His conscience would not permit him to wait, in order to assure his own safety. He thought only of the safety of others, and disregarding the monition of caution he, with Rabbi Cantor as his companion, went to his death. Two precious lives, two careers of usefulness, were ended by foul murder in the twinkling of an eye.

I had not the privilege of a personal acquaintance with Rabbi Cantor. Others who knew him well will speak of the nobility of his character

and the spirit of self-sacrifice which he evinced on many occasions.

I had the privilege of an intimate acquaintance with Professor Friedlaender during the seventeen years of his residence in New York. This acquaintance ripened into a friendship that I shall ever cherish. His was a charming personality. He was modest and courteous and considerate at all times. There was no trace of vanity, conceit or self-seeking in anything that he said or did or wrote. He was temperate in speech, judicious in action, and tolerant of others' opinions. Though earnest, he was not solemn. Though serious-minded, he had a fund of wit and humor that illumined his intercourse. Though a student of philology and of history, he kept abreast with modern thought. Though steeped in ancient lore and a strict observer of Jewish traditions, he was, nevertheless, modern and scientific in his methods. His industry was extraordinary, his labors stupendous. He never spared himself. He knew not what an idle moment was. When not engaged in the performance of his functions as a member of the faculty of the Jewish Theological Seminary and of the Teachers' Institute, he devoted himself to a study of the problems of Jewish education, to research in Arabic and Hebrew literature, to the

translation of the writings of Ahad Ha-'Am and of Dubnow, and to the preparation of essays of high literary value and of historical works which will long continue to be studied. His style was most attractive and was clarity itself. He was a man of rare eloquence. He spoke English as though it were his native tongue, and was equally the master of other languages. He never wrote a dull line, and never failed in any conference to make a marked contribution to the elucidation of the subject under discussion. He was a good listener, and avoided every appearance of masterfulness.

The subject of Jewish education was nearest to his heart. From the time of its organization he was the Chairman of the Board of Trustees of the Bureau of Education of the Jewish Community of New York, where he co-operated untiringly with his bosom friend, Dr. Benderly. He had the conviction, which became confirmed with every year, that the Jews of America had been derelict by failing to deal efficiently with the educational problem, that this neglect was chargeable to no particular class or division of Jewry, but was participated in by all, and that the responsibility for taking immediate measures to cure the fault rested on every Jew who believed in the continuation of Judaism, its literature, its history, and its traditions. His

public utterances in favor of the adoption of a policy and a plan of action by which this problem could be effectively attacked have been preserved. Nothing more appropriate could possibly be done to perpetuate the life-work of this Prince in Israel than to hearken to his admonitions and to carry out in material form the ideals that he sought to realize. He was not a weeping philosopher, and yet when he considered the deplorable failure of the great Jewish community of New York to appreciate the necessity of undoing the errors of the past in the domain of education, and of recognizing the imperative obligation of building for the future, on strong and firm foundations, a constructive educational policy worthy of the community, he was almost moved to tears.

He did not shrink from death when he believed that, by laying down his life, he could help to preserve his people. Shall we be unwilling to devote our lives to the preservation for posterity of our spiritual treasures, or shall we, open-eyed, permit them to be lost because of our unreadiness to make sacrifices, which are trivial compared with that laid by him upon the altar of our faith?

The task in which these, our departed brothers, were engaged when smitten by the assassin's blow, remains unfinished. The widows and or-

phans of countless victims of brutal massacres still remain destitute. Famine and distress are as acute as ever. Typhus threatens such a holocaust as modern times have not known. Industry has been paralyzed and commerce crushed. Synagogues and cultural institutions are ruined. We know too well that the eyes of millions of our race and faith in their supreme agony are directed toward us, who are their only hope and stay. Measured by the standards of a normal era, American Jewry has hitherto been most generous. But when one considers the large dimensions of the cataclysm that has overwhelmed Poland and Lithuania, the Ukraine and Galicia, Austria and Hungary, we must confess that what we have thus far done is utterly inadequate for the preservation of the lives of the survivors and the reconstruction of their industries and institutions. We are not asked to give what Israel Friedlaender and Bernard Cantor so freely gave—we are not called upon to strip ourselves of those possessions with which we have been blessed. We are not even asked to deny ourselves the comforts that we enjoy. But in the name of everything that the Jew has in the past held sacred, in the name of the generations of our pious ancestors who, with smiling countenances, suffered the most poignant tortures

that Judaism might not perish, in the name of these our latest martyrs, I conjure you to resolve on this solemn occasion to share your plenty with your brethren in the charnel house of Eastern Europe, until they have again been placed upon their feet and peace and hope are once more restored.

Professor Friedlaender was a living exponent of Judaism to our fellow-citizens of other faiths. His was a consistent life of piety in thought and action. He exemplified all that was beautiful in the life of the Jew who revered the traditions of his fathers. He was imbued with the spirit of the Prophets of Israel, and sought to bring home to the present generation their sublime ethical concepts. Their ideals were pursued in his daily walk, and their precepts guided his action. In one of his finest essays he quoted the impressive passage from Jeremiah (ix: 22, 23), which most fittingly characterizes his own exalted outlook upon life and conduct:

> Thus saith the Lord:
> Let not the wise man glory in his wisdom,
> Neither let the mighty man glory in his might;
> Let not the rich man glory in his riches;
> But let him that glorieth glory in this,
> That he understandeth and knoweth Me,
> That I am the Lord who exercise mercy,
> Justice, and righteousness, in the earth;
> For in these things I delight, saith the Lord.

Whilst he was a Jew of Jews, he likewise held in veneration those fundamental doctrines which have made America what it is—the Temple of Liberty and the asylum for the persecuted peoples of the earth. He loved the land of his adoption, and one of the last messages that came from him was that America was the hope of the Jews, and that on American soil the Jews were enabled, not only to enjoy freedom, but also to develop their virtues and their ideals unhindered.

In these days, when new enemies have arisen where one would not look for them, who, moved by ignorance and malevolence, secretly, and sometimes openly, disseminate ancient libels clad in modern garb, fabrications so puerile as to be acceptable only to the feeble-minded or the criminally malicious, it is well for us to point to such exemplars of Jewish character as the heroic men whom we have met to commemorate. Their lives and the lives of the millions of our faith and race, for whom they were prepared to make the supreme sacrifice, supply the antidote to this unscrupulous attempt to poison the public mind and to place at our door the most monstrous accusations that have ever been devised, born of prejudice and intolerance and nurtured by shameless criminality and monumental stupidity. A people that has

produced such men as Professor Friedlaender and Rabbi Cantor requires no apologists and can safely place its reliance on truth and righteousness. Let us prove ourselves worthy of these men, endowed with the Maccabean spirit, whose loyalty and devotion naught could swerve, and who died, as they lived, faithful to every trust, unselfish and unafraid.

I know of no more appropriate concluding words than those found in the first English address delivered by Professor Friedlaender in November, 1904.

"History is not made by philosophers, but by martyrs, by men whose lives are an object-lesson of their doctrines. The Jewish prophets were at once thinkers and martyrs. Not only did they think their ideals,—they lived their ideals, because they were not theirs, but God's."

Address of

Reverend H. MASLIANSKY

(Translated from the Hebrew)

WHERE are you, Israel, our beloved brother? Where are you, Israel, the martyred of the people of Israel. At all meetings that took place in this historic Carnegie Hall you were present. Where are you now?

Into the prairies of Ukraine, the land of beastly murderers, the guillotine of hundreds of thousands of our brethren, there you went forth to bring salvation to your people. You left your peaceful home, your devoted wife, and your sweet little ones, and with determination, you embarked on your mission of mercy accompanied by your young friend and fellow-hero, Rabbi Bernard Cantor. Alas! upon the altar of your noble and sacred work you fell.

If the souls of the hundreds of thousands of our brethren, who perished during the last six years, shine like stars in our darkened skies,

surely, your names, Friedlaender and Cantor, will sparkle like the light of creation in our history forever.

The sun sets at eventide, the flowers fade in autumn, the rivers freeze in the winter. All this is nature's decree. But how gruesome it is when the sun sets at noon, the flowers wither in the spring, and the rivers stop their flow during the summer! The light of the souls of our martyrs, Israel Friedlaender and Bernard Cantor, was extinguished in the prime of their lives.

Israel, which found its pride in Israel, will from generation to generation proclaim and honor your deeds, and from father to son will be handed down the story of your noble life; grandmothers with children on their knees will tell of your achievements.

Israel, in the bloody land of your birth and death, on the knees of humble yet highly respected parents, you were raised. You were one with God, with your people and your Torah. Even when you had completed your studies and acquired the titles of Professor and Doctor, when foreign languages were mastered by you, you still cherished the Hebrew tongue above them all, because you were a true son of Israel.

Though enlisted in the service of general culture, you aimed primarily to serve your own people. The value of a highly-prized ring, set in rare jewels, consists in its splendor and not in its usefulness. The value of lenses, however elaborately they may be ground, depends chiefly upon their utility. Our loss in the death of Friedlaender and Cantor is keen, because both by their life and death they showed us clearly the way to serve our people.

Israel Friedlaender, the modest, the good, the learned, the educator, the communal worker, the author, the speaker, know that the various organizations to which you belonged, such as the Joint Distribution Committee, the Theological Seminary, the Teachers' Institute, the Zionist Organization, The Educational Alliance, all of these and many more, lay at your bier wreaths of love and tenderness, intertwined with sorrow and watered with tears. All of these wreaths we lay upon your holy grave in the unholy soil that holds you.

The Talmud tells us that when one of our Community dies, the loss is and must be mourned by all. How much greater is our cause of grief, when one who has belonged to so many organizations, and was respected by all, falls at the hands of brutal murderers!

In Memoriam

Happy is the man who was brought up in the light of the Torah, and who lived in the spirit of Law, and who brought comfort to his Maker; who was brought up with a good name, and who departs from this earth leaving behind him a good name. About such a man King Solomon, in his wisdom, said טוב שם משמן טוב "A good name is better than precious oil."

I see in my vision, thousands upon thousands of holy souls of the martyrs of the four thousand year old nation gently approaching the newly arrived beautiful souls, Friedlaender and Cantor, who sacrificed themselves for the glory of God and the love of man in springtime of their lives.

May God, who comforts those who mourn, console the families of our heroic dead. It surely must prove a solace to the noble widow and the beautiful children and their other kin that they will be glorified forever through the names of Friedlaender and Cantor.

Address of

Hon. JULIAN W. MACK

I DEEM it a great privilege to bring the tribute of esteem and affection of the Zionists of America for Bernard Cantor and Israel Friedlaender.

The younger man marched as a private in the ranks, and he always felt, like that great leader, his associate in the work of the Free Synagogue, that he at least could not do his work fully and completely as a teacher and Rabbi in Israel unless he were imbued with the spirit of Zionism.

And Friedlaender, from his earliest youth, was ever the lover of Palestine. During his years in Germany, from the first day that he came to America, he was a leader of Zionists in each of these lands. For over a decade he served on the Executive Committee. His deep interest in the youth of Israel led him to accept the presidency of Young Judaea on its organization. He gave

freely, fully, generously in every capacity whenever the opportunity offered, of his time, his strength, his scholarship, because of his deep attachment to the Zionist ideal. And yet he was doomed to one of the greatest, if not the greatest disappointments in his life. He looked forward not merely to a visit to Palestine, he looked forward to the pilgrimage with his family, to become one of the founders of the new land, the ancient homeland. Almost from the grave, there came to me a letter from him, a week ago, written in Warsaw, on June 9, just as he was setting out on his fatal errand. In this letter he said: "As you know, I left America in January on a mission to the Ukraine. We found our way blocked because of the advance of the Bolshevists. So we went by way of Warsaw. I went twice by way of Copenhagen. After long and wearisome waiting, I find myself at last able to proceed to Kief. I intend to leave to-morrow. The task that confronts me there is most difficult and complicated. It is obvious that after having waited five months for this opportunity, I cannot now neglect it. I can scarcely tell you how profoundly disappointed I am at this inability of attending this particular conference (the Zionist Conference in London) which is bound to be epoch-making. But I have no choice in the mat-

ter, and I must follow the call of duty. My work in Kief will keep me there for one and possibly for two months. After that I should love to pay a visit to the Holy Land before returning to America. My stay in the centers of Eastern European Jewry has deepened my attachment for Zionism and my desire to devote the little I have to its realization. A visit to the Holy Land will, probably, show me where I can prove myself useful, particularly along the lines of a Jewish Arabic understanding, the importance of which is now patent to all of us." And it was to the promotion of this Jewish Arabic understanding that he felt himself dedicated. A year ago now, just a little over a year ago, he exchanged views with some of us who were the elected officials of the organization. He explained how he felt that he could be useful in bettering the understanding between the Jew and the Arab in the Holy Land, through his literary ability, and his knowledge of the history of Jewish Arabic relations. He was eager then to go forth to the Holy Land. But with his accustomed modest and self-sacrificing spirit, he assented to the views that were expressed to him that the time for the particular work for which he was best fitted had not yet come; that it would come after the nations of the world had decreed that the Balfour

declaration shall be written into international law. That time came with San Remo. He lived to see it. He knew that the day was approaching when he could give the best service to the Jewish people.

What was his conception of Zionism? Let me read to you from that volume of essays, from which Mr. Marshall, in his noble and eloquent address, has quoted, that volume of essays dedicated to a fighter in the Zionist rank. In the preface, which of course is the conclusion, he says: "The volume is based upon the fundamental conception of Judaism as a living organism, which is one and indivisible at all times and in all climes; changing and yet unchanged; harking back to a great past and struggling, in the midst of a harassing present, towards a glorious future. That conception views Israel as a community in which the religious and racial element is inseparably intertwined with one another, in which the universal ideals and the national aspirations form a harmonious combination—a combination which can be realized only through the untrammeled and unhindered development of the Jewish genius on a Jewish soil." In the very last essay in that collection, a collection well worthy of reading, whether from the standpoint of its Jewish spirit, or from the stand-

point of the language, in which that spirit is clothed in words, in the last of these essays, he says: "However, when we speak of the restoration of Palestine as the consummation of our Jewish aspirations we are not actuated by narrow, Jewish self-interest. It is a paradoxical fact, and nevertheless a true fact, that Palestine, which has the strongest appeal to the specific national sentiments of the Jew, is at the same time the most, or rather the only, inter-national land on the surface of the earth. And it is so, not because of its size, for it is one of the smallest of countries; not because of its material resources, which it possesses to a very limited degree; but because it is the fountain-head of those great ideals towards which humanity is struggling to-day, in the midst of rivers of blood. We Jews love Palestine, not because it tickles our political ambitions, or allures us with material prospects, but because we fervently hope that those great ideals which were proclaimed in ancient Palestine thousands of years ago may once more be realized in modern Palestine, not only for the benefit of the Jews, but as an object-lesson for the whole of humanity. 'For out of Zion shall come forth the Law, and the word of the Lord out of Jerusalem.' " And in the very last lines of that book, and of that essay, we read: "Palestine is the

Land of Promise not only to the Jew but to the entire world—the promise of a higher and better social order."

Upon the gates of the Third Jewish Commonwealth will be inscribed the same prophetic words which greeted the establishment of the Second Jewish Commonwealth:

"Not by might, nor by power,
But by My Spirit, saith the Lord of Hosts."

And though it was denied to him to go forth as a teacher and a leader of the youth in Palestine, his memory will be cherished above all in Erez Israel; the name, work, and example of Israel Friedlaender will be an encouragement, as his widow writes, "to our children, whom I hope to rear to carry on his work in his spirit, in the land of our fathers."

Address of

Hon. ABRAM I. ELKUS

IT comes to few men in their lives to speak words which savor of prophecy, but that came to Bernard Cantor, when there was a service of farewell to him as he was about to depart on his mission, and when he spoke these words: "In consonance with our traditions, we again go forth to serve our suffering people, and gladly do I go, and I rejoice at the opportunity." And modestly did he say: "I hope and I pray that I may represent you truly and worthily."

It was with these words that Bernard Cantor responded to the address delivered to him at the service of the Free Synagogue when he said goodbye. In his mind was the single thought that he was to serve a suffering people, and warned though he was that his services might lead him into peril and even to death, he went gladly.

In Memoriam

While suffering from a severe illness a short time before his death, he told the young woman whom he was going to marry: "If I should die it is nothing; if I am forgotten it is nothing; if only the Jews remember the cause for which I die." That cause was not the advancement of any individual or group of men, nor was it the advancement of an idea, but it was the advancement and furtherance of an ideal—the ideal of the brotherhood of man and that those who suffer should be relieved.

Bernard Cantor was not only self-maintaining from his early days in college, but the mainstay and strength of his family. His aged mother not only looked to him as the bread winner, but he was the moral support and sustainer of the family life. His history is a simple one of work, effort, and success. It was only four years ago that he graduated from the Hebrew Union College. He then became a Rabbi of the Synagogue at Wichita, Kansas. He made for himself, in the short time he was there, a lasting name. He organized a group of small synagogues in the neighboring towns. So much had his name become known that last year he went there to aid the American Jewish Relief Committee, and his influence counted largely in the results that were obtained. Three years ago he came to the Free Synagogue as one of its

Rabbis. He devoted himself whole-heartedly and with great energy to the work which lay before him. He was unweariedly devoted to the work among children. During the influenza epidemic, he organized the churches and synagogues of the Central Park West district, and gathered together Catholic, Protestant, and Jew in a united and serviceable effort. When the call came for volunteers to aid the suffering abroad, he did not wait to be asked or to be urged, and, although burdened as he was with his family responsibilities, he asked that he might be permitted to go. He clearly knew that it would be a serious matter for any one to enter the territory to which he was going under such circumstances. He did not go as a boy, eager for adventure, but, as his words show, as one consecrated to service. His courage was absolute and beyond question, and it was as beautiful as the devotion with which it was armed.

The work which such men as Friedlaender and Cantor do, the lives which such men lead, and the deaths which such men die do not go unheeded. They are not passed unnoticed. When they die they not only leave a place which is long empty and which we find difficult to fill, but their acts, their deaths serve as an inspiration

and as an example to all young men and to all who work with forward-looking minds.

During the time of the Great War, now happily over, all men and women learned—perhaps as never before—to admire the hero. He who did a brave act, who led his fellow-men into battle, who suffered without complaint, was admired—and justly so. And when our soldiers returned from abroad, all America, by its acclaim, testified to the high devotion which all felt for them. But there are heroes other than those who went forth into battle. Side by side with the heroes of the war I would place men like Friedlaender and Cantor; men who knowingly took upon themselves tasks of great importance to their fellows, without hope of reward in case of success, with barely a passing word of thanks when all is done, and well done, and with the certain knowledge that what they did would lead to danger, and perhaps death. Surely such men fill heroes' graves, and all the world and all the Jewish people will honor and revere them as real heroes.

Cantor and Friedlaender emphasized the mission of the Jews of America. Their deaths place that mission in a high light. We were carrying to the suffering, the down-trodden, and the oppressed Jews in Europe not only immediate suc-

cor from starvation and misery, but we sought to carry to them a greater and higher message—that of the equality of men, the equality of opportunity for men of whatever faith, and of whatever creed, of whatever race. We are seeking to carry to them the spirit of America, of equality within the law and before the law, of equal rights under the law, to tell them that the Jew in America was not an exile, but one who lives in this land where there is no conflict between his faith as a Jew and his patriotism as a citizen.

This message has been heard and will endure, although they may die. Their message has been heard. And it will endure, for though they have died, their eyes have seen the glory of the Lord, and their souls go marching on.

Address of

DR. JUDAH L. MAGNES

IT is my privilege to pay a slight tribute to my friend Israel Friedlaender, and I hope that I may speak also in the name of others of his friends and fellow-workers.

When I try to realize that he is dead, I ask myself the vain question why I did not see more of him, talk to him more. We understood one another even when we differed most. What a pity that in the pursuit of daily tasks these opportunities for human friendship are permitted to pass unheeded. Friends are so sure, so near at hand, that we wait at times until it is too late. I want to thank him here for the friendship and companionship he showed me, for comradeship in many a struggle. It is a blessed thing to have had the privilege of counsel and fellowship with him. What a great good fortune to have found a man like him, with his ardor, his idealism, his learn-

ing, his delicate sensitiveness, his clean mind, his power of speech and of pen, his readiness to be of service.

He was the embodiment of the *Golus* trying to free itself. His life was a symbol of the bitter tragedy and the eternal hopefulness of the Jewish people. He was the mildest, the tenderest, the least offensive of men. Yet he seemed to be in the hands of an inexorable fate.

His life was one of only partial fulfilment. He who had a love of study, of learning, came into the pioneer Jewish life of America, where learning is still a luxury. He, whose chief characteristic was cultivation and aestheticism, was used as a shuttle in the hands of conflicting Jewish parties. He who had a passion for the Land of Israel never set eyes upon it even from afar. He, whose every interest was centered in the soul, the spiritual life of his people, died in distributing bread for its starving body. Yet through it all, though often bemoaning the intricacy and pain of his own destiny, he was full of hope for the redemption of his people, and his belief grew deeper with every day that through the Jewish soul, the Jewish spirit, freedom and healing might be brought to mankind.

Strangely enough, the very restlessness of his life grew from a clear, well-grounded theory. All of his activities had their origin and their explanation in his belief in the unity of the Jewish people and the value of the Jewish soul. He himself was a child of Eastern Europe, educated in Western Europe, and the activity of his manhood lay in America, and his dreams were of Palestine. But, while recognizing necessary modifications in the Jewish life of every land, he was thoroughly convinced of the essential unity of the Jewish people, of the universality of the Jewish tradition and the Jewish destiny. Through all differences of religious belief and practice, through all antagonisms of land, language, and social outlook, through all the contradictions and paradoxes of Jewish life, he maintained the old Jewish truth, that the Jewish people is one, and that all Jews are, willingly or no, bound up with one another, and responsible for one another. Being a man of universal Jewish sympathy, and with experience of all types and classes of Jews and of Jewish life, he set himself the teacher's high task of being an interpreter of different groups of Jews to one another. He had the chief virtues of a great teacher—he was infinitely patient with even the most estranged or insignificant

among the Jewish groups, and the clarity of his presentation was matched only by his charm, his good humor, his felicity of phrase, and his genuine interest in his theme. He mediated between the older generation and the new, through the sincere piety of his life and his real modernity. He mediated between conflicting Jewish parties, because he understood all of them, and because he realized that each of them was part and parcel of the one Jewish People. He made a constant appeal for understanding and co-operation between Jews of the East and West European origins, bringing out the spirituality of Eastern Jews above all the sordidness of their daily lives, and bringing out the Jewish heart of the Western Jews, through all their materialism and indifference to Judaism. He thought of himself, too, as a builder of the bridge between the *Golus* and Erez Israel, and between Jew and Arab in that old-new land; and often he sought the occasion to enunciate the formula: The Diaspora plus Palestine. I often wonder if he himself had thought through all of the implications of this simple and profound phrase, and I account it as one of our greatest losses that he was not spared to elaborate this theme in many of its interesting and important details. But his was another fate. This

man, who drew his inspiration from the Jewish past, and who glorified the possibilities of the Jewish future, has been swept away in the catastrophe of the Jewish present.

In the last note I had from him, written shortly before his death, he said: "I returned last Sunday from a trip to Rovno and Novgorod-Volynsk. I am still haunted by the sights I saw in the latter city." He undertook his perilous journey, so I am convinced, with the courage and kindliness of a Jewish knight, with the obligation of Jewish nobility upon him. He, the scholar, the teacher, the idealist, had always felt and emphasized first of all the צרת היהדות the tragedy of Judaism, and now he determined to fathom the צרת היהודים the tragedy of the Jews. He sank into the bottomless deeps of Jewish agony, and through the eyes of his love and his sensitiveness and his hopes and dreams of his people, he saw the full extent of their suffering. But I venture to say that, could he speak to us to-day, it would be first of all not so much of the tragedy of the Jews as of the tragedy of Judaism. For what is the Jewish body we are trying to save except it be the vessel that contains the Jewish spirit? Here again the essential harmony of his nature, his love of unity, found expression. Israel and the

soul of Israel are one—they are one as fire and flame. Today the spirit of Israel may weave different forms from yesterday, and to-morrow who knows what of beauty, of truth, of goodness, of freedom, may not come from this tortured people? But always the Jewish soul is creative ceaselessly, powerfully, and the long line of the Jewish tradition is material out of which may be fashioned men's redemption. It was this heritage of the creative Jewish spirit that Israel Friedlaender loved passionately, and all of his work meant just this: to communicate this spiritual tradition and this hope to all classes and conditions of the Jewish world, above all to the Jewish youth. Jewish education was his life work. He conceived Jewish education in a large sense as the basis of the Jewish life, and he labored without let or thought of himself, joyous with every opportunity to hand down the tradition, the wisdom, the ideals of Judaism, and the living aspirations of the living Jewish people. In the Theological Seminary, the Teachers' Institute, the Bureau of Education of the Kehillah, in company with his absent friends, Dr. Benderly

and Henrietta Szold, in the Menorah, among Intercollegiate Zionists, Young Israel, Young Judaea, and from many pulpits and platforms which were always eager to welcome him as one of the community's most gifted speakers, he preached the Jewish word, the Jewish revival, the power and eternity of the Jewish soul.

Alas that all too often he had to preach to deaf ears and hearts of stone, and that when his spirit became troubled, the tragedy not so much of the Jews, but of Judaism, would oppress him. Almost thirteen years ago, in one of his early English addresses, he used words which we may now recall:

"While our heart is aroused over the martyrs that fell by the hands of violent mobs, we witness with indifference the disappearance of that for which they became martyrs. And while we bewail the few leaves that were plucked of our trees by brutal hands, we calmly observe how large sections of our foliage wither and fall off, because the growing forces of the tree are too weak to hold them. . . . Of what avail is all the material prosperity of our nation when bought at the price of our spiritual death?"

May it not be that the interpretation given Israel Friedlaender's martyrdom by his wife, who was always his helper, is true: "that his martyrdom was required so that we might remember, together with the martyr, the martyr's cause"?

May Israel Friedlaender's labors, his tears, his blood, "become as the dew unto Israel and sprout as the lily and strike deep root as Lebanon."

Letters, Resolutions, and Telegrams

From

FELIX M. WARBURG

September 1, 1920.

I have already given public and private utterance to the deep personal loss which I feel in the tragedy of the deaths of Professor Israel Friedlaender and Dr. Bernard Cantor, and feel that there is little more that I can say in the way of tribute or appreciation, certainly nothing that can in any sense adequately convey the sense of bereavement and the loss to the Jewish people which their deaths signify.

I am writing this letter, mindful of your meeting on Thursday evening, September 9, and because, unfortunately, and to my very deep regret, I shall be abroad and shall be unable to be with you. My thoughts, however, are with you tonight, and my mind is filled with sorrow and my heart with pain, that such noble lives should have been sacrificed, even though the cause, that of

service to the Jewish people and service to humanity, was the noblest cause in which they could have been engaged.

The Joint Distribution Committee, in arranging for this Memorial Meeting, in co-operation with the other organizations and societies with which Dr. Friedlaender and Dr. Cantor were affiliated, has endeavored, in a small way, to express the sentiment of Jews all over the land, who desire to give public expression to a loss which is irremediable. The honor you do these two martyrs to the cause of Israel is not less than they deserve, and they will long live in our hearts and in our memories, and their example will be an inspiration to future generations yet unborn.

From

JACOB H. SCHIFF

New York, September 7, 1920.

Upon my return here very recently I have found awaiting me an invitation, issued by you, to be present at the Memorial Meeting to be held under the auspices of the Joint Distribution Committee, with the co-operation of the Seminary and other bodies, in memory of Prof. Israel Friedlaender and Dr. Cantor, who, while travelling as Commissioners for the Joint Distribution Committee of the American Funds for Jewish War Sufferers, suffered so tragic a death in the Ukraine.

I should consider it nothing less than a privilege and a duty to be present at this Memorial Meeting next Thursday evening, but, unfortunately, I am not in good health, and have been enjoined by my physician to keep away from all

excitement, and, particularly, from crowded meetings.

Because of this, I must deny myself the opportunity to pay this tribute of honor to the memory of these two men, who have brought the "supreme sacrifice" in the endeavor to help our greatly suffering brethren in the Ukraine, and who, by this, have implanted themselves in the hearts of our coreligionists to such an extent that their memories will ever remain honored when the history of these dreadful times will be written.

I have known Prof. Friedlaender ever since he came to the United States, and always held him in high esteem and friendship because of his unselfishness and constant endeavor to serve the best interests of our people wherever such service was required.

My thoughts will be very thoroughly with those present at the Memorial Meeting on Thursday evening, and I regret more than I can say that personal conditions prevent me from being present, in lieu of which I ask to be permitted to make the above expressions, to be placed upon the record of the meeting.

From

THE FACULTY OF THE UNIVERSITY OF CINCINNATI

September 11, 1920.

WHEREAS the Faculty of the University of Cincinnati has learned with sorrow of the death in heroic service to a great cause of Rabbi Bernard Cantor, who graduated from this University with the degree of Bachelor of Arts in 1914 and with the degree of Master of Arts in 1915, and who taught at his Alma Mater from 1914 to 1916 as Assistant in Philosophy, be it resolved that we, the members of the teaching staff of the University, inscribe upon the records of the institution and transmit to the family of our late colleague and alumnus our sense of loss in his untimely and tragic death and our appreciation of his engaging personality and splendid gifts of heart and mind.

In Memoriam

From The Faculty and Board of Governors of the Hebrew Union College

"Precious in the eyes of the Lord is the death of His saints." Jewish tradition has taught us not to give the title of saint to any living person; only upon him who has glorified his Maker and the faith of Israel by a martyr's death is the crown of saintship bestowed. Alas! among the thousands that have of late suffered martyrdom at the hands of the relentless foe in darkest Russia, two personages dear to American Jewry will ever shine forth in perennial lustre as saintly ones of the Most High, who dedicated their lives to the cause of their suffering brethren and fell a prey to bestial assault: Prof. Israel Friedlaender and Rabbi Bernard Cantor. With heroic courage they entered the enemy's land to rescue the lives of their coreligionists, old and young, from their cruel fate; and we can but weep and lament at the great loss sustained by American Israel.

What Prof. Friedlaender was among the eminent masters of learning, what a high position he occupied as a teacher and interpreter of the Torah and as a pattern of piety and loyalty to Israel's faith, the authorities of the Jewish Theological Seminary of America, his colleagues who bemoan

the loss of a greatly revered and admired co-worker, can best testify.

In Rabbi Bernard Cantor the Hebrew Union College mourns a graduate of great promise and high ideals, recognized by his teachers for his zeal and love for knowledge, both secular and religious, and endeared to his fellow-students by his traits of friendliness and kindness. As a preacher at the College Chapel he displayed wisdom and fervor, giving especial proof of his divine calling. Tradition among the students has it that he once waxed specially eloquent when he spoke from the text: "By those who are nigh unto Me I shall be sanctified, and before the whole people I shall be honored"—as if his soul had cried forth the words: "The nearness of God is to be my highest good." Though young in years, his pulpit and congregational work was truly successful. But the task of coming to the relief of suffering humanity appealed especially to his heart. Prominent as a speaker in the campaign of the American Jewish Relief Committee, he developed, according to the testimony of Dr. Boris Bogen and of the Jewish authorities of Lemberg, into one of the most brilliant relief workers in Poland.

To the question, "What shall a man do to defy death and live forever?" the sage replied: "He

should sacrifice himself in a great cause." Thus Bernard Cantor earned a life perennial, shining as the stars forever and aye.

And to us who stand bewildered by this fearful blow so suddenly come upon us, and in particular upon the two bereaved households—upon a loving and devoted wife with her six children, upon parents, a brother and a fiancee, justly proud of their dear one—comes the lesson to do all that lies within our power to heal the wounds that have been inflicted and to carry out the purposes for which these sainted ones gave their lives, so as to make them a source of inspiration for all Jewry, of comfort to bleeding hearts, and a call for justice for a world which seems well-nigh to have forgotten its God.

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From Professor David G. Lyon, Director of the Semitic Museum, Harvard University

I share with all present here the grief at the loss of these noble and useful men. With Professor Friedlaender I had a slight but very pleasing acquaintance. Since the death of President Schechter he has been a member of the Committee whose duty it is to read the Menorah

essays annually presented at Harvard, and to decide on the relative merits. The carefulness, promptness, and skill with which Professor Friedlaender shared in this task won the admiration of the other members of the Committee. His judgments seemed to us excellent, and his spirit of co-operation was ever a delight.

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From Honorable Simon Wolf

South Poland, Me., September 7, 1920.

I regret that I cannot be present at the Memorial Meeting. It is a fitting tribute to two noble American Jews, and their cruel murder typifies in a glorified sense, all that we have suffered at the hands of the so-called civilization.

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Telegram from Professor Henry Preserved Smith on behalf of the Society of Biblical Literature and Exegesis

Although unable to be present in person this evening my thoughts will be with you, and I am sure there will be worthy tributes to two noble men. My association with Professor Friedlaender

gave me the highest idea of his ability, scholarship, and character. His death is a loss to the scholarship of the world, but he is enrolled among the heroes of Israel and humanity.

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From Paul Baerwald, Treasurer of the Joint Distribution Committee

I regret very much that absence on a much-needed vacation makes it impossible for me to be present at the Memorial exercises for Professor Friedlaender and Dr. Cantor. I should have liked to be among the large number of friends to pay homage to their memory. We all know that their loss adds another sad chapter to the many sad chapters of Jewish history. Their spirit of sacrifice will remain a guiding light in our work.

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From the Jewish Theological Seminary of Berlin

Berlin N. 24, den 23. Juli 1920.

Hochverehrtes Dozentenkollegium,

Tieferschüttert sprechen wir Ihnen unser Beileid aus zu dem tragischen Tode Ihres Kollegen

Herrn Professor Israel Friedlaender. Seine Bedeutung als Gelehrter brauchen wir Ihnen, die sie Gelegenheit hatten ihn bei seiner Arbeit zu beobachten, nicht näher zu schildern. Seien Sie aber versichert, dass wir trotz der Entfernung an seinen Arbeiten stets grosses Interesse genommen, um so mehr, als wir die Ehre hatten, ihn zu unseren Schülern zählen zu dürfen. Mit Ihnen betrauern wir den Verlust dieses bedeutenden Gelehrten, liebenswerten Freundes und ausgezeichneten Menschen.

Mit ausgezeichneter Hochachtung
Rektor und Dozentenkollegium des Rabbinerseminars

V
Dr. J. Wohlgemuth.

✿✿✿

From the Faculty of the Jewish Theological Seminary of America

Israel Friedlaender has met an untimely death in the service of his people. A life full of great achievements and of still greater hope and promise has been cut off by murderous hands. A great scholar, a versatile writer, an accomplished lin-

guist, and an inspiring teacher, he devoted all his energies to the cause of his people. The whole House of Israel has lost in him a valiant champion of her high ideals, and laments the death of her loyal son. We, his colleagues of the Faculty of the Jewish Theological Seminary of America, who have been his co-workers and friends for many years, know more than others his unselfish devotion to our Institution, which he helped so much to build up. He could have uttered at the supreme moment the words of Rabbi Akiba, the martyr of yore:

"All my life I have loved Him with all my heart and with all my might, and now I rejoice to seal my love for Him with my very life."

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From the Students of the Jewish Theological Seminary of America

The death of Professor Israel Friedlaender has robbed us of a dear teacher and friend. He spent his lifetime imparting to us the ideal of Judaism, and in his death he set an example of sacrifice for us. Together with the whole Jewish people we grieve for our martyred leader and scholar. We feel most keenly our personal loss

which the memory of his intimate relationship makes more poignant. The ennobling influences of his life are an inspiration to us which we shall ever cherish.

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From the Council of Jews' College, London

July 20, 1920.

The Council of Jews' College, at a meeting held last Monday, unanimously resolved to convey to the Jewish Theological Seminary an expression of its deep sympathy in the loss your institution has sustained by the tragic death, while heroically serving the cause of Jewry, of Professor Israel Friedlaender, a distinguished member of your faculty, a Jewish scholar of world-wide renown, and a friend of several of the members of the Council of the College, as well as of many other English Jews.

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From the Directors of the
Jewish Theological Seminary of America

The Board of Directors of the Jewish Theological Seminary of America recording its sorrow at

the great loss sustained in the tragic death of Professor Israel Friedlaender and its deep appreciation of his wide scholarship and great devotion to the welfare of the Jewish people, directs this minute to be entered upon the proceedings of its meeting.

In the decade and a half that Professor Friedlaender filled the Sabato Morais professorship of Biblical Literature and in the divers other offices that he performed at the Seminary he gave his great ability and energy to the advancement of our institution and to the promotion of Jewish learning.

Professor Friedlaender died in the service of the Jewish people and his memory will be held in honor in the annals of Israel.

We respectfully tender to his wife and family our deep sympathy, and pray that God may send them consolation in their bereavement.

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From the Faculty of the Yeshibah of Rabbi Isaac Elhanan through Dr. Bernard Revel

In the name of the Faculty of the Yeshibah of Rabbi Isaac Elhanan I express to you herewith our deep sorrow and sympathy in your great loss in

the death of the great scholar, Doctor Israel Friedlaender of blessed memory, who fell by the hands of murderers while on his mission of mercy to his brethren.

Our people, and Jewish scholarship, have sustained a great and irreparable loss in his death and "the whole House of Israel bewails the burning which the Lord hath kindled."

May the Lord see the affliction of his people and send comfort to you and to all who mourn with you among the rest of those who mourn for Zion and Jerusalem.

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From the Joint Distribution Committee of the American Funds for Jewish War Sufferers

Israel Friedlaender gave up his life in the cause of humanity and in the service of the Jewish people. Throughout the period of the war, which brought them hardship unequalled by that of any other people, his voice and his pen were constantly employed in bringing a knowledge of their condition to the consciousness of the American people. This he did especially through his published volume, "The Jews of Russia and Poland," and by translating and editing the great "History

of the Jews in Russia and Poland," by S. M. Dubnow. Beside these larger services, he was for a long time a member of this Committee, serving on the sub-committee to draft a plan for reconstruction work and as Chairman of the Committee on Russia, for which his special knowledge particularly qualified him. In this Committee and in our general work he rendered most important services. His heart was strongly drawn toward the land of Israel, and when the Committee was asked to nominate a representative to accompany the Red Cross Commission to Palestine, he was our unanimous choice for the work, for which he gladly offered himself; he was, unfortunately, prevented from going.

Later, when more definite knowledge of the conditions in the Ukraine reached this country and gave rise to a strong popular sentiment for making an effort to plan relief work for these sufferers, the entire subject was referred to the Committee of which he was Chairman, and in sending a report recommending that a Commission be sent to the Ukraine, he offered himself as a member of the Commission. It was in the Ukraine, in the course of his work, that he met his tragic death.

Professor Friedlaender was a distinguished scholar, his range of knowledge covering the

entire field of Jewish learning, but he was of particular eminence in the department of Bible, History, and Philosophy. To all these subjects, as well as to Arabic and Mohammedan learning, he made distinguished contributions. He had been a teacher, first at the University of Strassburg, and since 1903 at the Jewish Theological Seminary of America, practically throughout his mature life, and combined with clearness of thinking great facility in imparting knowledge and a genuine human sympathy for his students which earned for him at once their admiration and love. His interest in his students was not confined to their intellectual advancement, he was deeply solicitous for their physical, their social, and their spiritual welfare.

His devotion to traditional Judaism was exemplified in his own life, and was profound and consistent. This devotion and his labors for the Jewish educational institutions in the United States and especially in New York City, through the Teachers' Institute, Educational Alliance, the Bureau of Education, Young Judaea, and numerous similar organizations, and his active participation were strong factors in bringing about some greatly needed improvements in the educational system.

He was deeply devoted to the Zionist Cause and to the re-establishment of the people of Israel in the Holy Land, and both by his pen and by his personal influence greatly advanced that movement in America.

He was a man of fine intellectual attainments, broad general culture, sweet, gentle and forgiving disposition, and by these qualities he endeared himself to an ever-widening circle, not only in the city in which he had chosen his residence, but throughout the land.

The fame of his learning and the charm of his character were known to men in other countries, and had extended far beyond the confines of America. The members of this Committee, testifying as they do to his distinction and worth, record at the same time their deep sense of grief and sorrow at the loss of a personal friend. His memory will ever be sweet and sacred to them.

To his family we offer our sincere and heartfelt sympathy and utter the prayer that God may bring them consolation and that they may be strengthened in the thought that the Jewish people everywhere share in their grief.

The Committee places upon record its sorrow and deep sense of loss in the tragic death of Rabbi Bernard Cantor. Rabbi Cantor, who was gradu-

ated at the Hebrew Union College, had been for three years in charge of the Free Synagogue at Flushing. He early revealed himself as a young man of inexhaustible energy and of splendid promise of consecration to the ideal of service. During the influenza epidemic of two years ago he had without thought of himself, and at the greatest risk, engaged in the work of visiting and nursing the sufferers. When there was a call for volunteers to be allowed to go to Poland, he was one of the first to petition the Committee to be allowed to go on this mission. It was with the courage begot of a willingness to serve his people that he entered upon our work in Poland, and with a full knowledge of the dangers of his task this promising young life was cut off.

The Committee tenders to his family its sincerest and deepest sympathy and trust that they may have the courage to meet their loss with the same bravery that he offered his life.

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From Mr. Charles J. Ogden, Corresponding Secretary, American Oriental Society

New York, Sept. 8, 1920.

Your letter of the 1st was not received until to-day, and I hasten to reply, in order that this

may reach you before the evening of the Memorial Meeting. As the Executive Committee of the American Oriental Society has not had a meeting during the summer, it has not been possible for us to pass a formal resolution upon the death of Dr. Friedlaender, but I may say what would be the sentiment of all, that this sudden and untimely taking away while he was engaged in an errand of mercy has deeply grieved us, and we shall greatly miss the contributions that he would surely have made to the scholarly work of our Society.

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From Lillian D. Wald

New York City, Sept. 8, 1920.

Thank you very much for giving me the privilege of joining you in the Memorial Service to Dr. Cantor and Professor Friedlaender. I shall be glad to have my name associated with those friends of Dr. Cantor and Professor Friedlaender, who honor their memory by this meeting. Dr. Cantor and Professor Friedlaender offered their lives when they undertook the fatal mission. They had both demonstrated exalted public spirit and devotion to their people, and though friends

mourn their martyrdom, at the same time, they must feel some sad satisfaction in knowing that in dying these two served their cause as they had served the cause so dear to their hearts while living.

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Telegram from Henry Wallerstein

Wichita, Kans., Aug. 21, 1920.

Sincerely regret will be impossible to send representative to Memorial Services. Assure you, however, that the entire community of Wichita will be with you in spirit on that occasion. Dr. Bernard Cantor was highly esteemed in this community, and his tragic death fell like a pall upon the hearts and minds of all who knew him, a general feeling of sincere sorrow and regret.

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From the Intercollegiate Menorah Association

New York, August 13, 1920.

Professor Friedlaender had been on our Board of Governors, and since the very beginning of our organization has been a source of very great in-

spiration and help. His untimely death is a staggering loss to us as well as to the community as a whole. Rabbi Cantor, too, was a helpful friend to the Menorah and we mourn his loss.

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Telegram from Congregation Rodef Sholem

Wabash, Ind., August 14, 1920.

We are very proud to have our name included in your program for September 9, and are very proud to say that Mr. Cantor was our spiritual leader for several years, and his influence in our community is still felt.

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Telegram from B. Z. Ginsberg, Chairman,
W. B. Swellman, Secretary

Newark, N. J., Sept. 9, 1920.

We, representing the Newark Jewry, join you in memory of our immortal heroes, Professor Israel Friedlaender and Dr. Bernard Cantor. May the spirit of the Kedoshim live forever in Israel.

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Telegram from Rabbi L. M. Epstein, Boston

I join you and all Israel in mourning the death of my master, Dr. Friedlaender.

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Telegram from S. J. Rosenblatt

Chicago, Sept. 9, 1920.

On behalf of the officers and members of the Chicago Joint Relief Committee for Jewish War Sufferers I join you in paying tribute to our two noble martyrs, Professor Israel Friedlaender and Doctor Bernard Cantor, who have laid down their lives for the service of Judaism and humanity. Tears alone will not express our grief in this great loss, but to resolve to carry on the work for the cause for which they lived and died should be the greatest monument to their consecrated memories.

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Telegram from Yarmolinitzer Relief Society

Brooklyn, Sept. 9, 1920.

Together with the Jewry the world over the Yarmolinitzer Relief Society mourns the loss of

Professor Friedlaender and Dr. Cantor, who have made the supreme sacrifice while rendering relief to their war and pogrom ridden brethren. The two graves at Yarmolihstzi will always remind the Jews of the Ukraine that the American Jews are not forgetting them, and will, whenever possible, bring them material and moral help.

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Telegram from Charles Silberman

Des Moines, Ia., Sept. 9, 1920.

Regret I cannot be present tonight to pay homage to our distinguished martyr who gave his life in the effort to help his stricken brethren. Professor Friedlaender's death was a great loss to the Jewish people.

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Telegram from Rabbi Meyer Berlin

New York, Sept. 9, 1920.

Extremely sorry am prevented from being present at Memorial Meeting. Express in behalf of Mizrachi organization and myself our grief at the loss of the martyrs to the Jewish cause, the

great scholar and noble Jew, Dr. Israel Friedlaender, and Dr. Cantor. May their families be comforted among the mourners of Zion.

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Telegram from Rabbi Nerzminer

Berlin, July 28, 1920.

Tieferschuettert condoliert.

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Telegram from Rabbi Leo M. Franklin
President Central Conference
of American Rabbis

News of the tragic murder of Professor Friedlaender and Dr. Cantor while in pursuit of their errand of mercy deeply shocked my colleagues of the Central Conference of American Rabbis. Through me they would voice their sincere sympathy for their death and their full appreciation of the heroic lives of these men whose names are now added to the long list of Israel's martyrs.

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In Memoriam

Telegram from Prof. G. Deutsch, Avondale

To you and to the family of Professor Friedlaender I convey my deepest condolence with the loss which is an irreparable loss to our cause. Admiration for his martyrdom will forever be combined with the sorrow at the premature ending of his career full of brilliant promise.

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Telegram from Rabbi C. David Matt
J. H. Schanfeld, President

Minneapolis, Sept. 9, 1920.

Adath Yeshurun Synagogue, Minneapolis, joins in mourning Israel Friedlaender and Bernard Cantor, martyrs on their errand of mercy, but glory that Israel has such sons.

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Telegram from L. Zuckerman, Chairman
Rabbi Simon Glazer, Nathaniel F. Cantor

Kansas City, Mo., Sept. 9, 1920.

United Greater Kansas Jewry deeply mourns the tragic death of our national martyrs, Professor Israel Friedlaender and Dr Bernard Cantor.

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Telegram from Adolph Copeland

Chicago, Sept. 9, 1920.

Chicago Branch of Seminary mourns with you in our great loss.

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Telegram from Rabbi Samuel Benjamin

Cleveland, Sept. 9, 1920.

The members of the Cleveland Jewish Centers express their deep grief in the terrible loss our people have sustained in the murder of Professor Israel Friedlaender, and extend their heartfelt sympathy to the bereaved family. May the Almighty comfort them among all those who mourn for Zion.

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Telegram from S. Egdall, General Secretary

Boston, Sept. 9, 1920.

We sincerely join in mourning the memory of comrades Friedlaender and Cantor. Independent Workmen's Circle of America, Inc.

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In Memoriam

Telegram from Wilner Family

Tannersville, N. Y., Sept 9, 1920.

Are very sorry not to be present at the meeting to pay tribute to the one who lived and died.

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Telegram from Rabbi David Aronson

Salt Lake, Utah, Sept. 8, 1920.

Rabbi David Aronson and Congregation Montefiore of Salt Lake City share with all Jewry the great grief at the massacre of Professor Israel Friedlaender and Doctor Cantor. They died as they lived, in the service of their people. Their blessed memories will ever be honored by all Israel.

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Telegram from Mrs. Leon Waldman

Chicago, Sept. 9, 1920.

The Women's League of Chicago mourn with you for our dear Doctor Friedlaender. We present a yearly scholarship to the Seminary to perpetuate his name.

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Israel Friedlaender-Bernard Cantor

Telegram from Columbia Local Central Relief Committee

Columbia, S. C., 9-9-20.

Beg to extend heartfelt sympathy to bereaved, and join in mourning the loss.

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Telegram from Herman Spivak, Chicago

The United Synagogue of Chicago mourn with you for our unfortunate teacher. With God's help, we will here perpetuate his inspiring memory.

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Telegram from Dr. L. Silver, Chairman, People's Relief of Greater Boston

The People's Relief Committee of Greater Boston expresses its sorrow and horror over the tragic death of our noble relief co-workers, Dr. Israel Friedlaender and Rabbi Bernard Cantor, who sacrificed their worthy lives for the cause of suffering Israel. May the broadcast sympathy of American Jewry be a consolation to the survivors of our martyrs.

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In Memoriam

Telegram from Bnai Jeshurun Temple
Solomon Goldman, Rabbi, Cleveland

We join with you in mourning the tremendous loss sustained by the Jewish people in the death of Israel Friedlaender.

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Telegram from New England Bureau for the Jewish Relief, Lewis E. Kirstein, Chairman
Boston

The Jews of New England are one with you and the rest of American Jewry in bewailing the tragic death of our noble heroes, Professor Israel Friedlaender and Rabbi Bernard Cantor. Let us redeem their supreme sacrifice and commemorate their names by increasing our efforts for the cause in which they have died.

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From Julius A. Bewer,
Professor in Union Theological Seminary,
New York

It is with deep and genuine regret that I find myself prevented from attending the Memorial Meeting for Drs. Friedlaender and Cantor, for I

should have loved to give expression not only to my own high regard and personal affection for Professor Friedlaender, but also to represent the Society of Biblical Literature and Exegesis which has lost in him an active and distinguished member. We were all shocked and grieved by the news of his cruel death, for we knew that he was one of the few choice personalities who had a great mission to perform, not only in the world of scholarship, but also as a leader among his own people. His exquisite moral and spiritual refinement combined with his deep and luminous learning and his great modesty in making him one of the most winsome men, whose beautiful personality charmed and enriched his friends, and whose memory abides as a precious benediction with them.

We join with his family and with Judaism in general in mourning over his sad end and in rejoicing over the continued blessing of his gracious life.

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From Dr. Solomon Solis Cohen

In to-day's N. Y. "Times" I see that there will be to-morrow night a Memorial Meeting for Dr. Friedlaender.

Were it possible for me to reach New York in time I would wish to testify my reverence for his memory by attending the meeting, but as that is not possible, I am writing in the hope that this may reach you, and that you will make a suitable expression of regret in my behalf, to Mrs. Friedlaender or her representative.

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Resolutions Adopted by the
Central Committee
for the Relief of Jews Suffering Through the War

New York, July 15, 1920.

The Central Committee for the Relief of Jews Suffering Through the War, learning with profound sorrow and inexpressible horror of the deaths of Professor Israel Friedlaender and Dr. Bernard Cantor, desires to spread upon its minutes the following resolution:

RESOLVED: That in the sad deaths of our brave comrades has occurred one of the most terrible tragedies since the Great War. Professor Friedlaender and Dr. Cantor, while working for the cause of liberty and humanity and while offering assistance and aid to all unfortunates alike,

fell into the hands of despoilers and murderers, and by their untimely death have shown a spirit of heroism and sacrifice that shall ever make their memory sacred and precious.

The self-assumed duty performed by them through their devotion to our people in their holy mission and their willingness to endanger their lives for the cause they held so dear are shining examples of consecration to the service of Judaism and humanity.

Be it further resolved that this declaration of profound sympathy be extended to the bereaved relatives of the deceased and that copies thereof be forwarded to the Joint Distribution Committee and to all the branches of the Central Relief Committee.

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From the Order Brith Abraham

New York, July 15, 1920.

On behalf of the United States Grand Lodge, Order Brith Abraham, as well as myself, I desire to express heartfelt condolence to the families of the late Professor Israel Friedlaender and Rabbi Bernard Cantor, both of whom were well known to me.

In Memoriam

I can hardly find words to voice my sorrow at the loss of these two great men, who have sacrificed their lives in a mission of humanity.

That Divine Providence may give the widow and children of the late Professor Friedlaender, and the mother of Rabbi Cantor, strength and fortitude to bear the sad misfortune which has befallen them, is the earnest prayer of our members, as well as myself.

American Jewry has lost two great leaders: their places will be hard to fill.

(Signed) SAMUEL DORF, Grand Master.

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American Funds for Jewish War Sufferers

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